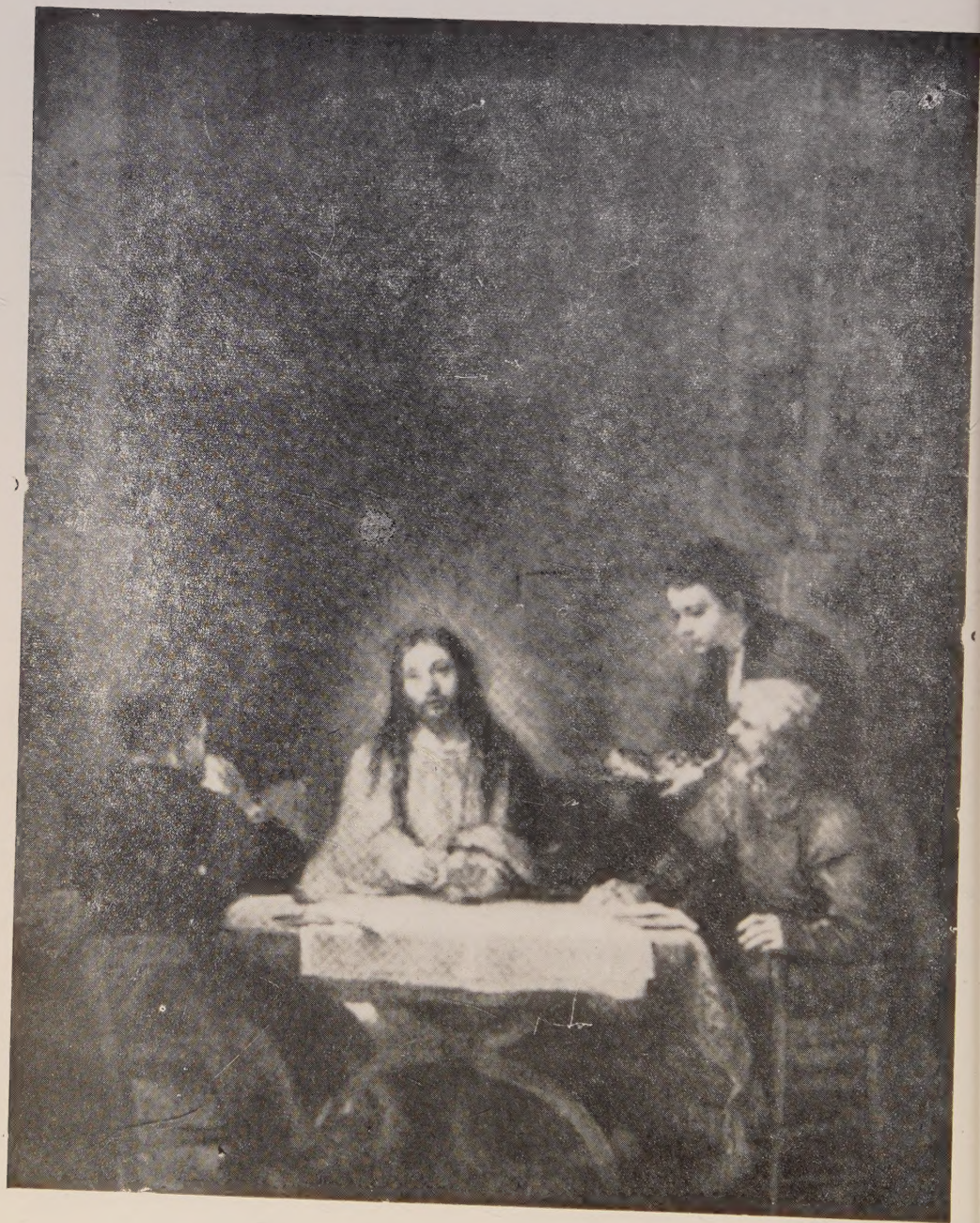


April, 1958

CONTENTS

AND ROLLED A STONE	99
<i>By The Right Reverend Robert Erskine Campbell, O.H.C., D.D.</i>	
THOUGHTS ON THE SEASON	102
<i>By a Sister of the Order of Saint Helena</i>	
CHRISTIANS, REJOICE	104
<i>By The Rev. Frederick Ward Kates, Rector of St. Paul's Church, Baltimore</i>	
THAT WORD "CATHOLIC"	107
<i>By The Rev. Charles K. C. Lawrence, Chaplain, University of Pennsylvania</i>	
UNTIL THE ALTAR OF GOD	114
<i>By Esther H. Davis, a Communicant of Saint Mark's Church, Altadena, California</i>	
A PASCHAL MEDITATION	116
<i>By one of the Holy Cross Family</i>	
BOOK REVIEWS	118
<i>By The Rev. Sydney J. Atkinson, O.H.C.</i>	
SILENTLY I WATCH — A Poem	119
<i>By Anne Margaret Talmage, a Communicant of Saint John's Church, Dover, N. J.</i>	
THE AMERICAN TRADITION	119
<i>From a Collection by the Fund for the Republic</i>	
ORDER OF SAINT HELENA	120
ORDER OF THE HOLY CROSS	122
ORDO	125
PRESS NOTES	126
<i>By The Rev. Roy Rawson, Priest Associate and Press Manager</i>	





EASTER JOY TO OUR READERS
ABIDING EASTER JOY
MAY 'DAILY THE LOVELINESS GROW'

The Holy Cross Magazine

April



1958

And Rolled A Stone

By The Rt. Rev. Robert E. Campbell, O.H.C.

"And now when the even was come, because it was the Preparation, that is, the day before the Sabbath, Joseph of Arimathea, an honourable counsellor, which also waited for the Kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre."

St. Mark 15: 42-46.

THAT was the end. Our Lord was dead. Joseph of Ramah (from which town the prophet Samuel also came) laid Him in his own new tomb in a garden near by. Mary Magdalene and Mary the mother of Jesus saw where He was laid. Darkness was falling on the witnesses without the sepulchre even as the stone sealed the Lord's silent body within. To the wondrous sacrifice and a life of ceaseless prayer that stone

was "Amen." The prayer was finished, the sacrifice complete. The women could now return home and light their sabbath lamps, mourning as for the loss of an only son.

Most of us Christians fail to appreciate the extent to which our religion is founded, not in peace and plenty, but in confusion, strife and bloodshed. We love to idealize the Good Shepherd and sing hymns to a merciful Saviour. We like to think of our Lord as gentle and compassionate, meek and lowly of heart. He is all that, though we must remember also His driving the money changers out of the temple precincts with a whip of knotted cords. We cannot fail to look upon His crown of thorns, nor can we fail to hear the mob shouting, "Away with him; crucify him. Not this man but Barabbas." So the story of the passion moves on step by step in all its horrible suffering. Yet, as with all things earthly, it finally does come to a close.

That stone which Joseph rolled to the opening of the tomb sounded the Amen to our Blessed Lord's life. It supplied the end of one prayer even while furnishing the signal for the opening cadences of the new song. The centuries of prayers and sacrificial offerings of the old Jewish Church ended on earth with the ceaseless prayer and sacrifice of our Lord. That grave stone proclaimed the end of an age as well as the end of a life. To some its Amen may have sounded too solemn, too real to be anything but the grinding and crunching of a stone being rolled into place. We wonder whether there stood any in that sad little band of mourners who thought of the joy yet to be revealed.

Curious it is to note how frequently this word Amen appears, especially in the New Testament. But even in the Old Testament its use is impressive. We meet in the fifth chapter of the Book of Numbers, for example, the direction that when a woman suspected of infidelity was being faced with a curse or a blessing by a priest in the presence of a jealous husband, she had to repeat Amen, Amen, to each petition. In Deuteronomy when we read of Moses setting the stones of blessing on Mt. Gerizim and those of cursing on Mt. Ebal (chap. 27), the people were to say Amen. When Jeremiah was exposing the false prophecies of Haniah son of Azur he began his invective: "Amen; the Lord do so. The Lord perform the words which thou hast prophesied." (Jer. 28.6). Once more, in church we have all heard that magnificent ending of Psalm 72. "Blessed be the Lord God, even the God of Israel, which only doeth wondrous things; and blessed be the Name of his majesty for ever; and all the earth shall be filled with his majesty, Amen, Amen."

Some of us may have noticed that, except for the Acts of the Apostles and the Epistle of James, every book of the New Testament ends with an Amen, as though the whole of each document were a fervent prayer. One can sense the thought in St. Paul's words in another connection, "Before God, I lie not." May He accept my statement as certain and true. In reading the Gospels we may have wondered at our Lord's constant use of this

expression, "Verily (i.e. Amen) I say unto you." But St. John not infrequently quotes the Lord as making the phrase little short of a solemn oath by His "Amen, Amen, I say unto you." It is with this double affirmation of truth that He proclaims, "Except ye eat the flesh of the Son of man, and drink blood, ye have no life in you." (Jn. 6.53)

In the first letter of St. Paul to the Corinthians we find quite a number of statements which are obviously answers to questions they had propounded to him. In the next little congregation arguments seem to have arisen, and one such was about prophets and their place in church gatherings. What should be done when in the course of a service the Holy Spirit should seize a man as he begin to speak or sing? Those of us who have attended Quaker or Irvingite meetings may have seen this very thing happen. The Apostle lays down certain rules, and among others says: "I will pray with the spirit and I will sing with the understanding also. I will sing with the spirit and I will sing with the understanding also. Else, when thou shalt bless with the spirit how shall he that occupieth the room of the unlearned say Amen to thy giving of thanks?" (I Cor. 15, 16). From this casual reference it is evident that ordinary prayer in Christian worship ended then as it does now, with the consent and approval of the people. In parliamentary language, they "second the motion" by adding a hearty Amen.

Many of us who have driven a car in a strange city know what frustration means. Perhaps we are trying to find our way to a given address, and start turning into what the map shows as the nearest route. Then we catch sight of a "Dead End" sign, "No entry. One way street." Where can we park for a few minutes to ask directions to consult the map? We are lost if we hesitate, stopped if we try to go on. What a perfect example this is of one type of occasional church-goer. He may hear at the end of Mattins the "Seven-fold Amen" sprayed soothingly by a well trained choir—seven-fold to emphasize the dead end. "One Way Traffic"? Possibly, for only often the casual visitor has no wish to d

er to God. The attitude, correct in a
e, is that He must come to us. Certainly
person believes that after Church is no
for meeting Him.

ut what of the Amens of the practicing
istians? Like a school commencement,
are but the beginning. The beginning
are of a newer, larger life of freedom
n God. The prayer of praise and thanks-
ng, the prayer of supplication we have
ored. Now the hour has struck, not to
et with our own personal frustrations,
to abide with God. For, in our prayer
both continue and repeat our tryst. Now
the time for us to get busy and do our
rt, for God likes to work through human
nds. In the words of one of our hymns
is thought is well stated:

*"Rise up, O men of God,
Have done with lesser things;
Give heart and mind and soul and strength
To serve the King of Kings."*

Another thought arising from this motif
rolling the stone is that like as we are
ried with Christ in baptism, we roll *our*
one, say our Amen to past trials, grief and
ilures. Not that our life has been particu-
rly exemplary, but we are able to seal it in
e tomb with our Lord. Pain, disappoint-
ment, sorrow we lay there, to be sanctified
y Him. In our prayer we sum all these
p. To Him who is Lord of all we offer
nem in our prayer. To Him who, though
ead in the tomb, yet lives forevermore we
ring our broken selves. True God, true
an, He accepts our offering, sorry though
be. Yet it cannot be the end for, "Never-
theless I live, yet not I but Christ liveth in
e," as St. Paul wrote to the Galatians.
(Gal. 2.20) His conversion and baptism set
e Amen to his old self. From that very
our he became the new creature, the soul
edeemed in Jesus his Lord. In a very real
ense, former things had passed away.

In the bright new life which thus by His
ower our Lord gives us when we make bold
o bury our past unworthiness with Him,
e can begin to take our part in building that
brave new world" of which men spoke so
opefully three decades ago. We take our
art hopefully because from spiritual dark-

ness we have come to the light immortal,
from our sin-laden and so dead old selves we
have been raised as single-minded adherents
of Him who has the keys of death and hell.
With the whole company of the redeemed,
whether in church or otherwise, we fairly
shout the Easter Alleluias. The Amen is
not the end. We enter the new heaven and
the new earth: and the former things shall not
be remembered, nor come to mind." (Is. 65.
17). In a very compelling sense we experi-
ence with St. Paul: "If any man be in Christ,
he is a new creature; old things are passed
away; behold all things are become new."
(II Cor. 5.17). By God's power the stone is
rolled back and in Christ we have become
free to accomplish His will for ourselves and
for the world in which we dwell.



At this point we may cite not inappropri-
ately further words of the holy Apostle as
found in his epistle to the Romans (6., 2-9)
"Know ye not that so many of us as
were baptized into Jesus Christ were bap-
tized into his death? Therefore we are buried
with him by baptism into death, that like
as Christ was raised up from the dead by the
glory of the Father, even so we also should
walk in newness of life. For if we have been
planted together in the likeness of his death,
we shall be also in the likeness of his resur-
rection; knowing this, that our old man is
crucified with him that the body of sin might
be destroyed, that henceforth we should not
serve sin. Now if we be dead with Christ,

we believe that we shall also live with him, knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him."

Amen may close our prayer. Amen may close our former life of frustration and selfishness in the world. But now the faithful

Christian looks forward, not backward, with the stone is rolled away. Always there follows him the fresh new life, enlivened by the resurrection song, fortified by the new opportunities of service in the Christian fellowship. Charles Wesley surely saw this vision when he wrote:

*"Yea, Amen! let all adore thee
High on thine eternal throne;
Saviour, take the power and glory;
Claim the kingdom for thine own.
Alleluia.
Thou shalt reign and thou alone. Amen.*

Thoughts On The Season

BY A SISTER OF THE ORDER OF ST. HELENA

From the very earliest times the fact which we celebrate at Easter has been the cornerstone of the Christian Faith. Each time we repeat the Creed we reaffirm our belief in the Resurrection—"the third day He rose again from the dead." St. Paul wrote that "If Christ be not risen, then is our preaching vain, and your faith also is vain."

Following the Crucifixion, so little had been done . . . just the bare minimum of winding the Body in grave clothes. The Sabbath was to begin at dark that Friday, and those who were closest to our Lord in His Life and had followed Him to the Cross were in a state of physical and emotional exhaustion. And so it was that "very early in the morning the first day of the week cometh Mary Magdalene and the other Mary to the Sepulchre bearing spices that they might anoint Him."

They had come with the touching desire to perform this one last service for the Body of One Who had meant so much to them. They were concerned about the problem of moving the great stone which had been placed before the entrance of the Sepulchre, but suddenly they realized that it had been rolled away, and they saw "a young man arrayed in a white robe" who gave them the message—"He is risen. He is not here." They fled in terror to tell the apostles what

they had learned, and from this moment began the transformation of the little group of disciples from despair at the Crucifixion to the joy which henceforth would characterize their lives and the lives of those who were to come after them "in the Way."

During the next forty days He appeared among them alive in visible and tangible flesh and bones: first to Mary Magdalene, who mistook Him for the gardener. His Body was the same which hung on the Cross, yet transformed and glorified. It had acquired mysterious spiritual conditions transcending those possessed in this life; it was now the perfect instrument of His human spirit. When He appeared later to His apostles, He revealed to them some of the new and high modes of action of the Resurrection Life. They saw Him as immortal, independent of the limitations of time and space. While He could eat with them, and offer His Hand and His Side that Thomas might feel them, He could also pass through locked doors and appear and disappear at will.

As the first Christians were Jews, they continued to celebrate the Jewish Passover at this time, but with an added meaning. The early Christian Pasch was considered the feast of the Redemption, rather than a commemoration of the historical fact of the Resurrection. Originally it was a nocturnal fe

continuing right up to the hour of the delivery of the empty tomb. The Roman about 200 a.d. had lessons from Hosea and the account of the trial, death and resurrection of our Lord from the Gospel according to St. John. The revision of the liturgy at Jerusalem in the fourth century changed this, substituting a longer series beginning with the Creation and Fall, including the delivery of Noah, the call of Abraham, and a series of prophetic lessons from Isaiah and the other prophets. This series appeared in almost every liturgy for the Paschal Vigil down to the sixteenth century, and is again in use in the Restored Vigil service which was introduced several years ago.

Easter has always seemed an appropriate time for Baptism into Christ's Death and Resurrection. In the early Church it was followed immediately by Confirmation which imparts the Spirit of Him Who raised Jesus from the dead. The catechumens who were to receive Baptism had undergone preparatory fasts and daily exorcisms for two weeks before to purify them for their initiation. In making new members of the Body of Christ, they wore all during Easter week their white baptismal robes, symbolic of their purity. They were putting on Christ in Baptism and being anointed (literally "Christed") with His Spirit—a step for which in many centuries they might have to pay with their lives.

The early Church observed the octave of Easter, and the "Apostolic Constitutions" provide that slaves should have rest from labor during Easter week and the week which follows so that they might have time for instruction. In Rome it was laid down that no secular business was to be done. By the end of the second century, the great fifty days between Easter and Pentecost were recognized as a period of continuous feasting during which all penitential exercises (including kneeling for prayers) were forbidden.

The great controversy which centered around the celebration of Easter was that concerning the date. The festivals of the Jews were determined by a lunar calendar, according to which the Passover occurred

on 14 Nisan, the first month of the year. Occasionally, at their own discretion, the Sanhedran added a thirteenth intercalary month, to bring the dates up even with the seasons. As this was done irregularly, it was impossible to calculate far ahead of time just when a certain date would occur. The Asian Christians continued to celebrate Easter with the Jewish Passover and were called "Quartodecimans" (from 14 Nisan). In 190 a.d., Pope Victor excommunicated them for this "heresy," over the protest of many of the other Western bishops. The Council of Nicea in 325 a.d. decided against them.

Alexandria and Antioch, meanwhile, had been celebrating Easter on the Sunday following the Passover. Rome had an imperfect calculation of the age of the moon, and the situation was further complicated by the use of a solar calendar. The West finally accepted the Eastern system. The mission sent to England headed by St. Augustine discovered that the Celtic bishops were calculating the date of Easter in a different way from that by then in use throughout the West, and this was one of the main points to be settled before they could enter into relations with the rest of Western Christendom. We may find it hard to understand the extreme importance attached to the matter of the date of Easter, and yet there are many of us who resist strongly the demand by secular interests which has arisen in the last few years that Easter be celebrated on a fixed date—whether we do so from attachment to a custom in use through the centuries or on the grounds that the Church should be left free to settle her own affairs.

When we enter a Church during Paschaltide, our attention is arrested by the Paschal candle which burns in the sanctuary on the Gospel side of the altar. It is a symbol of our Lord's presence among us during these days, and reminds us of the joy which characterizes the season. Joy is a thing that is peculiarly Christian and Catholic. It rests on the personal action of our Lord Himself in our Life. As we want Him to be born in us again at Christmas, so we want Him to live again in us at Easter in the joy of the Resurrection Life.

Christians, Rejoice!

BY FREDERICK WARD KATES

"Rejoice in the Lord always: and again I say, Rejoice." In whatever text or translation we read this verse, we find it always a command. St. Paul does not request his friend and fellow-disciples in the church at Philippi to rejoice just when they feel like it and when the conditions of their lives make it easy to do so. No! He orders them to rejoice, to find delight in God, at all times, always.

This injunction of St. Paul addressed to his Christian friends and to all Christian men reminds us that to be joyous in heart at all times is a large part of what it means to be a Christian; reminds us, in the words of Dom Augustine Morris, that "Joy is as much an integral part of the spiritual life as the Cross." Further, it disturbs us for there is probably no obligation or duty of a Christian that we neglect and disobey more commonly. "There is no duty we underrate so much as the duty of being happy," remarked Robert Louis Stevenson who went out to lonely Samoa in the Pacific to die, a relatively young man, of tuberculosis. And as I think of how you and I daily, continually, constantly, fail in our Christian duty of being happy, I think of Stevenson's gallant and highly Christian poem:

If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain
Knocked at my sullen heart in vain:
Lord, Thy most pointed pleasure take,
And stab my spirit broad awake;
Or, Lord, if too obdurate I,
Choose Thou before that spirit die,
A piercing pain, a killing sin,
And to my dead heart run them in!

Most of us, regrettably to say, lack spirits virile enough to offer such a prayer to God, and we honor Stevenson, therefore, for being a man than we dare claim to be. But how can we mend our ways and, despite all that apparently militates against our being able always to rejoice, fulfill the Christian obligation of being at all times and in every

situation joyful in heart? First, let me point out why we should always rejoice and then let me indicate the reasons why we can always be rejoicing in heart and mind and soul.

* * * *

Reason No. 1 why we should always rejoice is this: it is our duty, and where duties in life are concerned, it is for us to ignore our feelings and do what is ours to do. ("The test of love is not feeling, but obedience."—W. B. Ullathorne) Our feelings, so unwarrantably important to us, matter little to God. It's our obedience that counts with Him. We cuddle and coddle, nurse and protect, indulge and magnify, our feelings. But the servant of God heeds not his feelings but gets on with his work, with doing his duty, and being joyous in heart is one of the duties required of him.

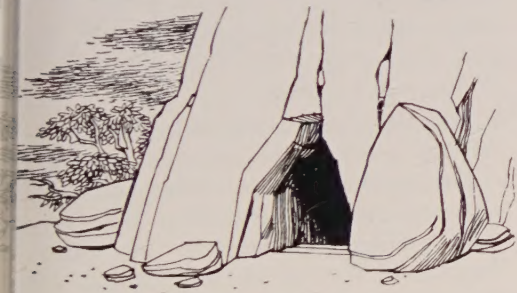
Reason No. 2 why we should seek to be rejoicing always is that only if we are with other people want us around. He of the sullen countenance and the leaden heart is not welcome even at a funeral, at least not at a Christian funeral where the note struck is that of Easter triumph and assurance, not of Good Friday's seeming defeat and gloom.

Indeed our Lord was called a man of sorrows and He was in all truth intimately acquainted with grief, but you cannot read His story without detecting underneath all the sadness and sorrow in it a deep and abiding joy. That He was a person who radiated joy and imparted joy to all who came within the circle of His presence is why people wanted Him around—at the weddings and parties and in their homes as well as in times of illness and catastrophe and peril. God's own joy shone through Him giving new life and hope and promise and fresh courage to men.

Why should we always be rejoicing? Our answer is certainly this: that only if we are with other people want us around. Each one of us carries his own private burden of care and sorrow, worry and pain, and only a joy

person can help transmute our sorrow into joy. Perhaps this is why it is for us Christians a duty to be joyous at all times, for we may help turn others' sorrow into

Reason No. 3 why we should always be rejoicing is that being so indicates that we are alive. Joy, which is merely the echo of God's within us, "is the triumph of life, it is a sign that we are living our true life as spiritual beings." (W. R. Inge) If we just crawl and drag through our days, always grugged-out, unhappy, self-pitying, complaining and discontented, then, while it may be said that technically we are living, yet we are hardly in any true and spiritual sense alive. Too many people are like that—living but not alive.



Yes, joy is the signal that we are spiritually alive and active. And wherever joy is, there creation has been; and the richer the creation the deeper the joy. The happy people are those who are doing and producing something worthwhile. The bored people, they who lack joy, are those who are consuming much and producing little. God punishes the useless people by giving them some measure of pleasure now and then but no joy. Very often the joyous ones enjoy little of what the world calls pleasure and happiness, but they know and have joy. God reserves His gift and grace of joy for those who, while living, are also alive.

Why rejoice always? One answer is that we may be people who are alive all the time we are living. A handful of further reasons occur to me. One of them is this: the fact that we shall both feel and function better if our outlook on life is outward and upward and bright, no matter what the weather outside. Another is this: the knowledge that

by being bearers of joy and diffusers of gladness among men we can somewhat help to counterbalance, overcome, and dispel some of the sadness and sorrow of our world. Still another is the realization of what joy's opposite does to the soul. Melancholy withers the heart and self-pity and moroseness, like a cancer, eat away and destroy the spirit of a man. Finally there is the terrifying truth embodied in a statement spoken by Jeremy Taylor, an Anglican bishop in Ireland in the 17th century, that "God threatens us with terrible things if we will not be happy." Every doctor and psychiatrist and priest can testify to the truth that dwells in that statement.

* * * *

Reasons abound why we should strive at all times to be rejoicing, but now let us note what we must do in order to be men of joy-filled hearts and joyous tempers, able to rejoice always.

The first thing to do is to accustom yourself to injustice. That seems a bitter thing to say, but it is not, for it is a recommendation based on the observation that "Suffering injustice is the natural condition of mankind." (Georges Bernanos) Being unjustly used is just part of life, of the experience of every man.

"Accustom yourself to unreasonableness and injustice," one of the great masters of the spiritual life advises us (Fenelon). "Abide in peace in the presence of God, who sees all these evils more clearly than you do, and who permits them. Be content with doing with calmness the little which depends upon yourself, and let all else be to you as if it were not."

Neither be surprised at nor angered at the injustice that is in the world and that you meet with every day. Rather, accustom yourself to it and expect it, so when it impinges directly upon your life, it will not overthrow you and shatter your poised resolve to rejoice in the Lord always and at all times to rejoice. "He who does his best work under the less favorable conditions is a conqueror after the pattern of Christ, who . . . used misunderstanding, injustice and hatred as the rungs of a ladder on which to climb our way to God." (C. H. Brent)

The second way we would recommend to maintain one's self always in a joyous mood and a rejoicing temper is to get beyond worldly ambition. When a man gets to this point, happiness becomes his possession as it never was before. The business-man, the professional man, and also the clergyman who is relentlessly, "on the make," climbing, scratching his way up, is denied the joy of peace and of a happy heart and instead of rejoicing always is rejoicing seldom if ever. But once the same man has set his eyes on higher things, values, and goals, and has washed his hands of striving for worldly aims and goals, then he becomes able as not before to rejoice, to be thankful, and to be happy.

We know that "a man without ambition is like a bird without wings." We know also that "life without pursuit is a vain and languid thing." But we also know it matters mightily, in fact entirely, what the goal of one's ambition is. For a clergyman, I should think, the only tragedy for him would be the tragedy of not being a saint, yet so often we come upon clergymen whose lives have been embittered and whose ministries almost nullified by their not being elected a bishop.

To be able to rejoice always it is necessary to get beyond worldly ambition and this-world goals. It is essential to have one's sights centered on more important, the fundamental, yes, heavenly, things.

The surest way of all to fix one's self in the spiritual state of being able to rejoice in all and any circumstances is to remember what God is and what God has done.

God is good. His will and purpose for men are good. What He does is done out of love. In creating the world and men and women God had a purpose and it was good. On the evening of the sixth day, "God saw every thing that he had made, and, behold, it was very good." The goodness of the Creation was God's original intention. How man by evil and stupidity and pride caused paradise to be lost is another part of the story. The point is that God's purpose and intention and will for man is good. Health, happiness, peace, joy—these are what God wants for man. If other is what men receive,

it is man's doing largely, not God's, for God's whole intent toward man is good. Knowing this, I for one am reinforced in my endeavor at all times to rejoice in the Lord.

And it is easy, only normal, and wholly natural, to be rejoicing in God when we call what He has done, namely, provided a way for you and for me and for all men back into His good graces. Not so much angry with man as heart-broken by man, God's love has sent to us in this world His Son that, believing in Him, we might be restored to sonship and inherit all those good things God covets for us to enjoy. Rejoice in the Lord at all times? Yes, and rightfully and easily so, because of what God has done. Our redemption has been secured, our salvation won! The Kingdom has come! The shining joy of St. Francis would be ours even ours, if we really believed God is good and if we really understood and appreciated what God has done.

Jan Struther, the British novelist whose hymn (No. 353) we sang last Sunday, died a few years ago. I remember her grateful for her hymn, my favorite, and for *Miniver*, the beautiful story she wrote during World War II, and also for a little poem she wrote which was read at her funeral. Here is the verse:

One day my life will end; and lest
Some whim should prompt you to review it,
Let her who knew the subject best
Tell you the shortest way to do it:
Then say: "Here lies one doubly blest."
Say: "She was happy." Say: "She knew it."

That is the sharp point—"She knew it." So many of us who have so many of the materials of happiness and joy do not know it. We are like the American, lost in London, who asked the policeman, "Where is Trafalgar Square?" The policeman quietly replied: "Sir, you are in it." So likewise we are in the grace of God, and we ought to know it, and, knowing it, rejoice in the Lord always.

Christians, shake yourselves awake. Remember what the Lord has done for you and given you. Non-Christians, quite understandably, cannot at all times rejoice. But the Christian, because of what God is and has done, cannot and may not do otherwise. So, Christians, rejoice.

That Word, "Catholic"

BY CHARLES K. C. LAWRENCE

Every Sunday we repeat in our Creeds our faith in the Catholicity of the Church. It is one of the four so-called "notes" of the Church, without which the Church cannot be the Church. Somehow, we all believe it, of course, but we are not quite sure what we mean by it, or if we mean anything different from the Methodists or Roman Catholics when they say the same thing. We all know that words mean what peoples and cultures have made them mean by certain use throughout the centuries. The word "Catholic" has been subjected to many pressures, and it means different things to different peoples, each claiming truth for their interpretation. We must be clear in our own minds what we mean and why we mean it. A simple example will suffice. Recently, I had occasion to preach on the life of St. Patrick, whose missionary labors established the Church in Ireland in the 5th century of the Christian era. An honest comment afterwards was made to me as to how we could esteem him as a saint of the Church when he had been a Roman Catholic. I had to point out that categories of thought of today do not apply to situations fifteen centuries ago, that he was indeed a Catholic Christian, but that his Catholicity was far removed from that now defined by the Church of Rome. The Anglican Communion draws her ideals and definition of Catholicity from the ancient undivided Church, when Catholicity was a living reality, when it was a word freshly applied to the new and vigorous Church of Christ, untrammelled and uncorrupted by centuries of conflict and dispute. Quite apart from the claims of our Church, there certainly is merit in discerning the original meaning of a word to know if one is using it correctly centuries later.

We go back, then, not to Holy Scripture, but to Greek culture to find the origin of the word "Catholic." It may disappoint you to find that the word Catholic nowhere appears in all of Holy Scripture, with the possible

exception of the title or inscription of the so-called Catholic Epistles (i.e. to no particular Church, but to the Church as a whole), and even there it is omitted in Westcott and Hort's edition of the Greek Testament. This may disturb those who firmly believe with the VIth Article of Religion that "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation." The Catholicity of the Church is most certainly an article of the Faith required to be believed for salvation at Baptism with profession of all the articles of Christian faith as contained in the Apostles' Creed. However, we are quite safe in the clause, "nor may be proved thereby;" for the universal mission of the Church is so well attested in every page of the New Testament that I will not even stop to prove it with citation of texts. If anyone would quote against such a sweeping statement the clear word of our Lord to the Syro-phenician woman that He was not sent but to the lost sheep of the house of Israel, we must answer that we are using the adjective "Catholic" not of Jesus of Nazareth in his earthly ministry, but of His mystical Body the Church which, indwelt by the Holy Spirit, is explicitly sent to fulfill a universal mission which He began in Israel. "Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Everything in the Book of Acts and in the Epistles shows the Apostolic Church struggling to obey that command, and break the bounds of Judaism. The New Testament closes with the Johannine writings, which unfold a vision for the salvation of all mankind and the creation of a new heaven and a new earth.

Thus, when the infant Church searched around for one word to express its universal mission for formal statement in its articles of baptismal faith in the second century A. D. in the sub-Apostolic age it settled on a word of Greek rather than Hebraic origin, perhaps to make absolutely clear that the Gospel was for the whole world, and not for the Jews alone. *Katholikos* meant "general or universal, for all, the entire" in the Greek language, deriving from *Kata* (concerning) and *holos* (the whole). Thus, translated into English it is rightly defined by our Catechism in the Book of Common Prayer when applied to the Church as meaning "Universal, holding earnestly the Faith for all time, in all countries, and for all people, and is sent to preach the Gospel to the whole world." When not applied to the Church the word "catholic" is still occasionally used in its pristine sense in such a statement as that a man has catholic tastes, i.e. broad and comprehensive, sharing interests of all mankind, not a part.

We find the word first applied to the Church in the Epistle to Smyrna of St. Ignatius, Bishop of Antioch and martyr, in the beginning of the second century when the structure of the visible Church was first beginning to emerge under the government of bishops, the successors to the Apostles in jurisdiction and authority in the local churches. The passage is so important that I quote it in full: "But avoid all divisions (or schisms) as the beginning of all evils. See that ye follow the bishop even as Jesus Christ does the Father; and the presbytery (or priests) as ye would the apostles; and reverence the deacons as ye would the command of God. Let no man do anything connected with the Church without the bishop. Let that be deemed a proper Eucharist which is administered either by the bishop, or by one to whom he has entrusted it. Wherever the bishop shall appear, there let the multitude (or the people) also be; even as, wherever Jesus Christ is, there is the Catholic Church. It is not lawful without the bishop either to baptize or to celebrate a love-feast; but whatsoever he shall approve of, that is also pleasing to God, so that everything that

is done may be secure and valid." To us this is an immensely telling passage. I want to assure you that in the translation of the Apostolic Fathers made by Jesuits and receiving Cardinal Spellman's Imprimatur the words are substantially the same, the meaning of the words exactly the same.

The Ignatian Epistles were very important for the whole ancient Church. Ignatius himself undoubtedly was a disciple of St. John, and certainly was contemporary with other Apostles. Everywhere throughout his seven Epistles (considered genuine) there is constant reference to the local bishop as the center of unity in the Church, and the necessity of submission to the bishop to maintain that unity. Certainly if the center of unity and Catholicity were the bishop of Rome rather than the local bishop, somewhere Ignatius would have taken pains to say so. Ignatius is the local bishop with whom he associates the Catholicity of the Church. In his Epistle to the Romans he makes no reference whatsoever to the bishop of Rome, nor does he attach any importance to that see or mention it as the see of St. Peter; although in the opening address he does esteem the Church in the city of Rome very highly both in honor, as located in the imperial city and in love, as reflecting the charity of Jesus Christ. That the Church in Rome held that position in the ancient world, none is prepared to deny. But that that is equivalent to the present claims of the Bishop of Rome cannot possibly be maintained with reason and honesty. I labor this point because Ignatius was the first of the Fathers to use the term "Catholic," and everything about his Epistles, both in tone and explicit utterance, establish the Anglican concept of Catholicity as gathered around the bishops of the Church, rather than the Roman concept as gathered around the see of Rome, to which all other bishops are subject. The inner life of the Catholic Church is Jesus Christ; the outward expression of His authority is the bishop. If Ignatius had held to present Roman doctrine, he must certainly would have said "The bishop of Rome," all the more because he readily admitted the preeminence of the Church in Rome. His silence on a matter

which is the keystone of Roman doctrine is
 a fluent for Anglican and Orthodox rejection
 of Roman claims.

In the "Martyrdom of Polycarp," who
 was the bishop of Smyrna, and died for his
 faith in his home city at about 150 A.D. we
 find frequent references to "The Holy and
 Catholic Church" in the sense in which we
 understand it, and use it in the Creed as be-
 lieving simply the universal fellowship of all
 Christians. Polycarp prayed for the "whole
 Catholic Church throughout all the world,"
 which sounds much like the English liturgy
 asking our prayers for the "Whole state of
 Christ's Church, militant here on earth." He
 spoke of himself as having been an apostle
 and prophetic teacher, and bishop of the
 Catholic Church which is in Smyrna." The
 head of the Church, as our catechism says is
 Jesus Christ, for Polycarp now "blesses our
 Lord Jesus Christ, the Saviour of our souls,
 the Governor of our bodies, and the Shep-
 herd of the Catholic Church throughout the
 world."

When we come to Irenaeus writing around
 180 A.D. against gnostic heresies we find
 witness that all Divine Truth is entrusted to
 the Apostolic Churches (plural) from which
 no man may differ on matters of faith with-
 out falling into heresy. "It is within the
 power of all, therefore, in every Church, who
 may wish to see the truth, to contemplate
 clearly the tradition of the apostles mani-
 fested throughout the whole world, and we
 are in a position to reckon up those who were
 by the apostles instituted bishops in the
 churches, and to demonstrate the succession
 of these men to our own times." (Book III,
Against Heresies ch. 3, 1-) (Note how
 apostolicity is attached to Catholicity and
 catholicity to Orthodoxy.)—"For they (the
 apostles) were desirous that these men
 should be very perfect and blameless in all
 things, whom also they were leaving behind
 as their successors, delivering up their own
 place of government to these men." He goes
 on to say that as he cannot for lack of time
 reckon the succession of all Churches, he se-
 lects the Church of Rome (the imperial city)
 which has the advantage of double Apostolic
 foundation in Peter and Paul as well as be-

ing the great church of the west to which all
 travelers came, and therefore a sort of clear-
 ing house for apostolic teaching. Irenaeus
 lists off the bishops of the Church in Rome
 showing continuity in that Church with the
 Apostles. "In this order, and by this suc-
 cession, the ecclesiastical tradition from the
 apostles, the preaching of the truth, have
 come down to us. And this is most abund-
 ant proof that there is one and the same
 vivifying faith, which has been preserved in
 the Church from the apostles until now, and
 handed down in truth." This is, of course,
 the universal or Catholic and Apostolic
 Faith.

Here for the first time in the fathers do we
 find any inkling that agreement with Rome
 is any standard of Christian faith and truth.
 But even as he is saying this, Irenaeus makes
 clear in the very next sentence that he means
 this in a sense utterly different from that
 now claimed by the Bishop of Rome. For he
 goes on to say, "But Polycarp also was not
 only instructed by the apostles, and con-
 versed with many who had seen Christ, but
 was also, by apostles in Asia, appointed
 bishop of Smyrna, whom I saw in my youth,
 —having always taught the things which he
 had learned from the Apostles, and which
 the Church has handed down, and which
 alone are true. To these things all the Asi-
 atic Churches testify, as do also those men
 who have succeeded Polycarp down to the
 present time.—For how stands the case?
 Suppose there arise a dispute relative to
 some important question among us, should
 we not have recourse to the most ancient
 Churches with which the apostles held con-
 stant intercourse (and most were in the
 East, only Rome in the west), and learn
 from them what is certain and clear in re-
 gard to the present question?" Now it is
 clear that the Universal Church is the home
 of Divine Truth revealed by our Lord to
 His Apostles, and that Apostolic Churches
 have a special line of communication with
 that Revealed Truth, especially in the person
 of their bishops, the Apostles' successors.
 As the Church struggled against heresy in
 the ante-Nicene (325) period the word
 "Catholic" began to gather overtones of or-

thodoxy to it; because that was orthodox, as against heretical, which had *everywhere* been received in the Church. Christian truth was Catholic truth, and both were closely associated with Apostolicity.

The shadow of the Church of Rome begins to color the word Catholic only insofar as it was the great Church of the West, known for its Apostolic foundation, its greatness, its charity, and its orthodoxy. While the lighter shadow of the *Bishop* of Rome colors the word Catholic only insofar as he is the natural spokesman for that Church, the highest authority in it, and the successor of Peter and Paul who founded it. It is a far cry to 1870 when the whole process is reversed, and it is made out by Pius IX that the Catholicity of the whole Church rests in his person and utterances, the Church resting on the infallibility of the Pope rather than on the sure foundation of Apostles and prophets, Jesus Christ Himself being the chief corner stone. I mention this because the whole massive edifice of papal claims in the ancient, medieval and modern world has so colored our language and the meaning of the word "Catholic" that even in Webster's dictionary it is said to mean since the Reformation, "pertaining to or designating that body of Christians, or that Church, of which the Pope, the bishop of Rome, is spiritual head" as the first meaning and only secondly "pertaining to or designating a body of Christians belonging to any of various churches, which claim apostolic succession in their historic episcopate." Following its first definition, thus *Catholic* Church is defined in Webster's as "that body of Christians of which the Pope, the bishop of Rome, is the head." No such definition appears in the Apostolic or sub-Apostolic Fathers I have quoted, where the word Catholic is first applied to the Church; and since they first used it they ought to know in what sense they meant it. I take it that theirs was the correct sense, and the present Roman Catholic the false sense.

The history of the growth of the claims of the Bishop of Rome from this slight shadow reflected in one paragraph of Irenaeus to those claims made by Innocent III in the

Middle Ages cannot be traced now. It is enough to say that the shadow grew darker and larger in the ancient Church in the West although it never was allowed to overcast the Church in the East. Catholicity in the West gradually was defined by referring less and less to what the whole Church was believing and doing, and more and more to what Rome was believing and doing, and more specifically its bishop. This was a very slow process, and through the whole ancient world up through the first four general councils and to the collapse of the Empire in the 5th century Catholic meant universal, and not papal. It was only as the institution of the Church replaced the Empire as the source of order in human life in the West, and the Papacy replaced the Emperor as the fount of that order and authority that the Papacy made imperial claims to jurisdiction over the whole Church, government over other bishops, as well as being arbiter of Catholic truth. Even then the claims were nothing like what were made in the medieval and modern period. It is the actual history of the Western Church and the increase of papal claims that have corrupted the word "Catholic" from its pristine purity in the fathers with its meaning of "universal" to its present connotations of "papal." They are in my opinion as opposite as black is to white.

Although it is impossible to discuss all the ancient fathers who set forth the true concept of Catholicity, I want to mention just one whose teaching has had a great influence in the English Church. He is Vincent of Lerins, a Gallic Churchman of the 5th century, who wrote a treatise against heresies shortly after the Council of Ephesus (431). In this famous period of theological controversy over the person of Christ, Vincent discusses the "notes" which distinguish Catholic truth from heresy. It is not what the Bishop of Rome lays down, but rather that which is believed "*quod ubique, quod semper, quod ab omnibus*"—"everywhere, always, and by all." That is a three-fold test carefully reflected in our own definition of Catholic which we find in our catechism—everywhere—in all countries; always—for all time; and by all—for all people. *Consensus*

fideliūm, universal consent, is still our standard of orthodoxy. We must skip the medieval period, not because the Church ceased to be the Church in the Dark Ages, but because nothing new is added to the concept of Catholicity except a hardening of the papal institution and claims in the West with the growth of the Holy Roman Empire, and a complete rejection of this development in the East in the 11th century with the break between Constantinople and Rome. Skipping to England in the 16th century, we find the wonderful awakening of Renaissance learning in the Church turning men like Erasmus, Colet, and Thomas More back to Scripture and the ancient Church to shed the errors of medieval accretions. With the contemporary rise of nationalism in the secular order we find Henry VIII overthrowing the papal institution in England in the name of true Catholicity and the principle of local jurisdiction in ecclesiastical affairs. As we have seen from the Apostolic Fathers this was the principle by which the Church lived in its most vigorous period. Not for one instant did any of the Tudor or Stuart kings, nor the theologians of the English Church in this period of Reformation in the Church, imagine that their protests against Roman domination were a protest against Catholicity. It was clearly and by statement a protest for *true* Catholicity against papalism and late medieval developments in religion. The fathers of the English Church in the 16th and 17th centuries always looked back to the ancient and *undivided* Church against the Church and Bishop of Rome, which had obscured and obstructed this Catholicity by its arrogance and pretensions. For them the opposite of Catholic was heretical, and the opposite of Protestant was papal. Their view is clearly set forth in Article XIX "Of the Church." "As the Church of Jerusalem, Alexandria, and Antioch have erred; so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matter of faith." The Church in England under local jurisdiction of Crown and Parliament (of which Bishops were powerful and ruling members in the House of Lords at that time, and laity in the Commons were all members

of the Church as well as of the nation), was willing to extend friendly hands towards any Church in any nation pure in faith and morals, and maintains this open friendliness to this day. Its local government does not prevent comradely relations with other Christian Churches of other lands now any more than it did in ancient days between Antioch and Smyrna for instance, so long as that principle is universally recognized as true Catholicity. The barrier to such relations is set up by Rome which requires absolute submission to the Roman see as a *sine qua non* of Christian fellowship, a concept entirely foreign to primitive Catholicity and the greatest single barrier to complete fellowship among all Christian people to the present day.

After the turmoil of the reigns of Edward VI and Mary Tudor following Henry VIII, the Church in England settled down under Elizabeth I, acknowledging her as Supreme Governor. That this was not a transfer of papal powers to the English throne will be seen by later developments. The State may seem to have taken over jurisdiction in ecclesiastical affairs under the Tudors and Stuarts. We cannot deny this *tendency* under the extreme impetus of the vibrant new nationalism, and the great assertion of the royal power as a symbol of that spirit, welding a people together, and carrying them forward under that dominion. Yet the Church emerges in later centuries as mistress of her own affairs; and the governorship of the Crown, and later the State (in its representative body, Parliament) will be limited to the temporalities of the Church. Under Elizabeth I the ideal of comprehending all Christians in one state and Church was pressed as a great goal for a struggling and growing nation. Comprehensiveness was a political policy, and a wise one for the circumstances of that time, but is not to be confused with Catholicity, which is a doctrine of the Church for all time. Comprehensiveness foundered on the rocks of papal absolutism and Puritan rebellion. When Elizabeth was excommunicated in 1570 by the Bishop of Rome and her subjects absolved from civil allegiance to her, Romanists were

of necessity a danger to the State as well as to the Church, and beyond the pale of both the civil and spiritual commonweal. Under the Stuarts first the Independents and then the Presbyterians took themselves out of regular Church jurisdiction by denying Episcopacy, which we have seen the ancient Fathers related so closely to Apostolicity and Catholicity. However, by a slow and painful process beginning with the Great Rebellion and Civil War in 1641 and going through the Restoration in 1661 and the Glorious Revolution in 1689, Dissenters were slowly restored to the English civil commonweal and, we trust and hope, will in God's good time be restored to her spiritual body. English Roman Catholics after 250 years of estrangement finally proved their civil loyalty enough in the 19th century to be admitted again to civil office. It was a matter of working their way back, and the same will apply to the more serious and basic offences against the spiritual commonweal, the Catholic community of Christians in England. Comprehensiveness as a state policy never was understood by Anglican fathers as a violation or corruption of the Catholicity of the Church. That is an essential, being enshrined as an article of the faith in the Catholic Creeds found in the Prayer Book. We do not compromise essentials. The English Church has a maxim that well describes its position, "In essentials unity, in non-essentials liberty, in all things charity." Insofar as the state policy of Elizabeth of comprehensiveness has influenced and characterized the English Church since her reign, it is in regard to the second category of non-essentials in faith and morals. Incense, crossings, surplices, vestments, ornaments do not make Catholicity (although they may help in setting forth before the eye and ear), and the lack of them do not make heresy. The simplest service or parish of the Church is just as Catholic as that richest in ornament if it is of the Church at all. It must be of the Catholic Church, as we all profess in our Creed, for there is no other. Comprehensiveness as a spiritual policy in the Church, adopted from a political policy in the English state, is allowable only when it is consonant

with Catholicity to which it must always be subservient. (See Article XX, "The Church hath power to decree rites or Ceremonies." Being things in their own nature indifferent ceremonies can and have been changed and will be in the future. In this area the Church may be comprehensive, trusting the Spirit of Wisdom which fills the whole Body to guide her as to how much variety in usage is good and salutary for her children. The Preface to the American Prayer Book states, "It is the most invaluable part of that blessed liberty wherewith Christ hath made us free" that in his worship different usages may without offence be allowed, provided the substance of the Faith be kept entire—and that the particular forms of Divine worship, and the rites and ceremonies appointed to be used therein being things in their *own nature indifferent* and alterable, and so acknowledged"—on certain times and occasions alteration may be made therein." In this area we are on firm ground in advocating comprehension, not in the rule of Faith, as explicitly stated. *We can be Catholic and Protestant at the same time only insofar as Protestant means evangelical in spirit and inclined to simplicity of worship, not when it means opposed to the Catholic faith.*

Under the period of English national influence in the 16th to 19th centuries there is no doubt that Erastianism, i.e. State control and influence on the Church, colored, but did not destroy the Catholicity of the Church. The bishops were often too much state officers, and not enough fathers in God to the Christian people, and the Church was too often but the spiritual arm of the State. But in 1787 she asserted her true Catholicity and essential freedom from the State by consecrating White and Provost of the U. S. bishops for jurisdiction outside the dominion of the English king, and thus demonstrated her concern "for all peoples, in all countries." If this had not been done that which was naturally English and particular in the Church might have overcome that which was super-naturally Catholic and universal in the mission of the Church. Her assertion of her true nature has been amply justified and proved in the last 150 years as the Church has es-

lished herself in America, India, Africa, and Porto Rico, Japan, the Philippines, among peoples with no connection whatever with English language, culture or sovereignty; and has made her Catholicism indigenous to these people, as to her own in the British Isles.

In spite of this clear assertion of her Catholicism the Erastian infection was not so dead that it did not gravely disturb the Church in England in the 19th century. Keble's sermon in Oxford in 1833 on "National Apostasy" evoked the specter of a Church unable to preserve her bishoprics, as Parliament had to abolish Irish bishoprics that no longer served a useful spiritual purpose. It was a unreal specter. Nevertheless, a dangerous principle contrary to Catholic order was being invoked, even though in a reasonable and just cause. "This is the greatest treason, to do the right thing for the wrong reason!" The Oxford Movement set the Church to recovering her full dignity and status with control over her own affairs, which most would agree has been accomplished to all intents and purposes in England, although the legal fiction of State control remains as long as establishment continues. No one, however, now regards it as a serious threat to the Catholicity of the Church, and in countries other than England, it does not even exist.

The unfortunate particularity of the English State relation to the Church did have its price in defection to Roman obedience of some English Churchmen, as the truth of Catholicity was partially obscured by Erasmianism. It led Newman to compare the English Church to the semi-Arians and to invoke Augustine's famous phrase (in his controversy against the Donatists) against his other Church—"Securus indicat orbis curatorem"—the secure world (the universal Church) judges the partial (the particular orismatic). Rome appeared to him as the world; the English Church, virtually limited to the English state, to be the particular and partial, and therefore not Catholic. It was a grave error. Rome is particular, as all authority and tradition stems from one see. The Church in England, though insular, at least has the wisdom of many sees in one land,

and in essence and principle already had asserted her independence of that land, and extended her fellowship to non-English sees across the ocean. Only a few extra-English sees had then been established, but the principle had been asserted; and more and more sees have been and will be established, and with them the actual world-wideness of the Church, and dispersion of authority—as against the particularity and localization of authority in Rome. Then it will be more clearly apparent that Augustine's judgment tells against the see of Rome and its claims.

As geographical insularity has been overcome in the last 150 years, so must lingual and cultural insularity, for both impair the Catholicity of the Church. Fellowship with those who worship in different tongues, and with different cultural heritages will deepen and enrich the Catholicity of the Church. Already the Churches of the East and of Africa and S. America are making contributions to the wholeness and health of the whole Body that is required to give full and free reign to the Holy Spirit to guide us unto *all* Truth. So long as the dispensation of the Spirit was in a certain way limited to English peoples by the actual communion of English Catholic Christians only with other English Catholic Christians there was something lacking in our grasp of the whole truth which is in Jesus. *Actual* communication with Spirit filled Christians and whole bodies of Christians, i.e. Churches, members of the whole Church, enriches our actual grasp of Catholicity. Such real contacts as the Lambeth and Anglican Congresses provide have and will enrich our understanding of Catholicity. The extension of arms of fellowship to the Orthodox Churches of the East and the non-Episcopal Churches of the West will, with care, enrich, and not endanger, our grasp of the fullness of Divine revelation. This is the purpose of our participation in the ecumenical movement. Finally, our confrontation with the Roman imperium will bear fruit, for the Spirit will not be frustrated in His will to make us all one. The true function and setting of the see of Rome in the Divine order, so long obscured by human arrogance and pretension, will be revealed so that the universal Church may acclaim it

rather than abhor it. Then all our "knowledge in part" shall be greatly enlarged, and we shall know more perfectly, as the knowledge of the whole informs every member. It was necessary in the purposes of God that the parts in different nations and peoples be estranged for a season that the peculiar contribution of each might be fully and freely developed, unhindered by the imperium of the Latin Church and Roman see. But as that is overthrown, and the kernel of Divine truth is disclosed beneath the impediment of erroneous accretion, the Roman see may yet

serve as a focus for the universal Church, as a glass gathers the multitudinous rays of the sun together to shed a brighter light. If so, and only history can tell, the witness of the Roman Church through its long history will not be lost, but will inhere in the whole in the proportion God has ordained for it, as we do and shall inhere in the whole in the proportion God has appointed for us.

If sufficient orders are received, this can be issued as a tract.

Unto The Altar Of God

BY ESTHER H. DAVIS

Glory Be To Thee

The heavens declare Thy glory, O God, and the firmament showeth Thy handiwork. Wherever we look we are surrounded by beauty.

From the fullness of Thy love didst Thou create the universe and fashion the earth with skill and devotion. And when it was finished, complete and perfect in every detail, Thou saidst, "Let us make man." Some of Thine angels agreed, saying, "Make man, for he will bring love to the world." But others sought to dissuade Thee, for they feared that man would distort Thy Truth and fill the world with hatred and strife. Then in Thy wisdom Thou didst reply, "I have been called the Merciful, the Patient, the Forgiving, and all in anticipation of man. What good is all My creation without a companion to share it with me? Why prepare a banquet if there are no guests to partake of it?" So, knowing all the sorrow we would cause Thee, Thou still createdst us, to be Thy children and fulfill Thy love.

With reverence and wonder we contemplate this awesome act. And humbly do we acknowledge how shamefully we have failed Thee. We have despoiled the earth, our

home, leaving ugliness in place of beauty and giving our brothers barrenness for plenty. We practice deceit more readily than truth, turning away from Thee to walk in darkness. And in the darkness dreadful deeds are done, earning for us Thy wrath and condemnation. But Thou art our Father as well as our Judge, and always Thy judgments are tempered with mercy. For Thou rememberest that Thy Son was once a man like us and as a man did die that all might live. What value must Thou have placed upon us, that Thou didst give Thine only begotten Son, the Holy One Himself, the very Light of Heaven, to bear the burden of our sins and pay the price of our transgressions. We are indeed Thine honored guests—Thy children, whom Thy Son held dearer than His life.

We have been made in Thine image and this is our duty and function, to mirror Thee. To see Thyself, Thou dost look down and see Thyself in us. So should we keep the mirrors of our souls forever clear and bright the more perfectly to reflect Thee. Help us to cleanse these mirrors that have become so tarnished and distorted that only darkness and chaos can be seen.

Forgive, we pray, the insults we dare to
 offer Thee. "Inasmuch as ye have done it
 to the least of these," we have been told.
 But all too often we interpret these as words
 of praise for the occasional deeds of kindness
 we may do, forgetting that they are also a
 mere indictment of our many more frequent
 sins of inhumanity against our fellow men.
 Just as I must keep my own spirit pure, that
 Thou mayest be reflected undefiled, so must
 I seek to see Thee in everyone I meet. Thus

can I never escape Thee, nor do I ever wish
 to, for Thou art my life.

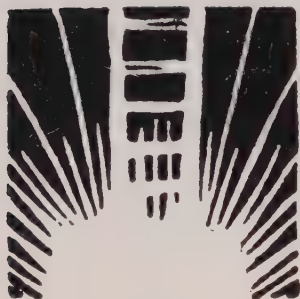
The heavens declare Thy glory, O God,
 and the firmament showeth Thy handiwork.
 How can we, who are eternally akin to Thee,
 do less? Gather us all into one perfect whole,
 uniting each fragment with all the others to
 form a single focus for Thyself. So shall Thy
 light be reflected as from an unbroken sur-
 face, resplendent and unmarred, until our
 earth shall be at last the brightest star in all
 Thy universe.

"O Lord My God"



A Paschal Meditation

BY ONE OF THE HOLY CROSS FAMILY



Tiger! Tiger! Burning Bright
 In the Forests of the night.
 Tiger. Tiger.
 Christ a Tiger,
 A Tiger, not in its ruthlessness,
 not in its ferocity,
 But a Tiger in strength:
 A Tiger strong enough to overcome sin,
 A Tiger strong enough to overcome death,
 A Tiger strong enough to bear the sins of the world,
 A Tiger strong enough to suffer for us,
 to bear our burdens.
 A Tiger strong enough never to tire to seek after us,
 A Tiger strong enough never to let us go.
 A Tiger without spot.
 A Tiger that is a Lamb.
 Behold the Lamb of God.
 The Lamb that has been slain.
 A Tiger gentle as a Lamb that says,
 Come unto Me all ye that travail and are heavy
 laden
 And I will give you rest.
 A Tiger gentle as a Lamb;
 Patient under ridicule
 taunts
 insults
 unfairness
 blows
 He opened not His mouth
 He was dumb before His shearers
 Burning Bright
 The Light of Christ
 Burning Bright
 On the Cross.
 The Light of Christ
 Burning Bright

Even the thief, even the centurion saw it.
 The Light of Christ
 Burning Bright
 When He descended into Hell.
 The Light of Christ
 Burning Bright
 In the tomb when His Soul rejoined His Body.
 The Light of Christ
 Burning Bright
 In the Resurrection.
 The Light of Christ
 Burning Bright
 In that Body that felt no pain,
 In that Body that could be touched;
 See, saith He, My hands and My feet,
 Reach hither thy finger.
 It was a Body then,
 It was flesh,
 It was bone.
 The Light of Christ
 Burning Bright
 In that Body that ate,
 In that Body that had no need of food;
 Have ye any meat?
 The Light of Christ
 Burning Bright
 In that Body that walked on the road to Emmaus
 In that Body that came through closed doors,
 Peace be unto you.
 The Light of Christ
 Burning Bright
 In that Body that took the bread and blessed it
 And breaking it gave it to them,
 In the Body that vanished out of their sight.
 The Light of Christ
 Burning Bright
 With longing to be loved by us;
 Simon, lovest thou Me?
 The Light of Christ
 Burning Bright
 With love for us;
 Feed My sheep.
 The Light of Christ
 Burning Bright
 With desire for us;
 With desire have I desired to eat this Passover
 with you.
 The Light of Christ

Burning Bright
 The Bread and in the Wine.
 The Light of Christ
 Burning Bright
 That suffering is love
 That disappointment is love
 That frustration is love.
 The Light of Christ
 Burning Bright
 Which lighteth every man that cometh into the
 world.
 In the Forests of the night.
 In the darkness of His Mother's womb
 In the darkness of His Passion
 In the darkness of the Cross
 In the darkness of death
 In the darkness of the tomb.
 Outside the tomb it was like a requiem set
 With Easter lilies embroidered in gold and pearls,
 But inside the tomb
 It was dark
 cool
 quiet
 no jeers
 no taunts
 was still;
 More still than the stillness about the Cross
 When the darkness gathered and the noises of the
 world died away;
 More still than the hush of the Chapel
 With our Lord's Sacramental Presence.
 It was peaceful;
 There was no trouble to anticipate
 nothing to criticize
 nothing to be dissatisfied with
 nothing to complain about
 There was no pain to endure
 no betrayal to live through
 no Passion to suffer
 no Judas whose soul to lose.
 There was no sun
 no heat
 no thirst
 no dust.
 It smelled of myrrh.
 The Body of Jesus was there
 But His Soul was in Hell;
 Conquering the darkness of Hell

And making the night to shine as the day.
 The linen was about His thorn pierced head,
 The grave clothes were tightly binding Him.
 The nail prints were there
 And there was the wound in His side.
 In the stillness of the night He arose.
 Now will I rise, saith the Lord,
 Now will I be exalted,
 Now will I lift up Myself.
 Nobody saw Him.
 Nobody knows exactly when.
 The tomb was dark
 cool
 quiet
 still
 hopeful.
 The grave clothes are there
 Just as they were;
 The napkin over there,
 Otherwise the tomb is empty.
 Very early in the morning while it was yet dark,
 In the stillness of the night
 He arose.
 His hair was wet with blood and sweat,
 His hair is now wet with dew.
 Tiger, Tiger,
 Burning Bright
 The Light of Christ
 Tiger, Tiger
 Burning Bright
 In the Forests of the night.
 For God is Light
 And in Him is no darkness at all.
 And the Light shineth in the darkness
 Even though the darkness comprehendeth it not.
 Yea, the darkness is no darkness with Thee.
 But the night shineth as the day;
 The darkness and the light are both alike to Thee
 Glory to the Father
 To Whom we call in the dark
 Glory be to the Son
 Who hath conquered the darkness of Hell,
 And hath made it to shine as the day.
 Glory be to the Holy Ghost
 With Whom the darkness is no darkness at all.
 As it was in the beginning
 Is now and ever shall be
 World without end, Amen.





Book Reviews



BY SYDNEY ATKINSON, O.H.C.

MOTHER AND BABY GROW GODWARD TOGETHER. (St. Hilda's Guild, 621 West 113th St., New York 25, N. Y.) Paper. -3.00 per set.

This is a series of five booklets, each around 30 pages in length, for the young Christian mother and her child. It has been published under the auspices of the Sisters of the Community of the Holy Spirit, who do a grand work in the educational as well as in the Religious field.

Each booklet is aimed at providing suitable material for successive stages of baby's growth in handling the problems which arise. The material is objective but not coldly impersonal. I cannot help wondering why the music of the little songs provided in booklet #2 are in minor keys. Surely major keys would be more expressive of the exuberance of childhood! There are intriguing charcoal drawings illustrating each booklet.

A BOY'S PRAYER BOOK, *edited by John Wallace Suter*. (Seabury: Greenwich, 1957) Paper over boards. pp. 96. \$1.50.

A GIRL'S PRAYER BOOK, *compiled by Anne W. House*. (Seabury: Greenwich, 1957) Paper over boards. pp. 96. \$1.50.

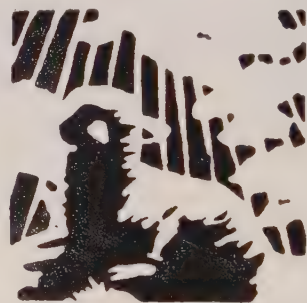
Each is a good collection of ancient and modern prayers for young people. Some of the prayers were composed by children themselves.

LIGHT THE DARK STREETS, *by C. Kilmer Myers*. (Seabury: Greenwich, 1957) Cloth. pp. 156. \$4.00.

Father Myers tells in dramatic fashion some of the joys and heart-aches of the Church's work in his part of the Lord's vineyard—which is the slum area of New York's lower east side. Vivid language portrays problems of dope addiction, immorality rampant, etc. A glossary is provided to interpret teen-age gangsterisms.

This is not a pleasant book but it certainly shows what applied Christian love can and

is doing. Father Myers does not favor the facile, but impersonal, method of turning delinquents over to institutions and welfare departments. Rather, says he, we must take the long view which seeks to incorporate the individual, no matter how far or how often he has fallen, into the Mystical Body of Christ as manifested in the local parish. Read this and I think you will be persuaded. But will you and your parish act accordingly?



VIA MEDIA, an Essay in Theological Synthesis, *by E. L. Mascall*. (Seabury: Greenwich, 1957) Cloth. pp. 171. \$2.50.

This is not, as might be expected, a treatise on Anglicanism. Dr. Mascall shows us how the human mind has worked over the problems of the relation between God and Man, delving into the depths of mysticism (both east and west), interpreting and elucidating in his own penetrating way the ideas and misconceptions of both orthodox and heretical scholars over the centuries.

This is not an easy book to read but is well worth the effort if you are interested in the ultimates of reality and human experience. There are some magnificent passages on the Incarnation.

ERROR: Fr. Chase is Chaplain of South Kent. No excuse when Holy Cross personnel confuse Kent with South Kent!

SILENTLY I WATCH

BY ANNE MARGARET TALMAGE

Silently I watch dreams
 turn to dust
 And silently I wonder
 at the love
 That God imparts to all
 who in their
 Trouble look to Him
 for help.
 Who is this greatest
 healer of
 The limb, the heart
 and soul?
 And who has taught
 the world
 With truth and trust
 in man?
 No honesty is more
 triumphant
 Nor beauty more
 transfiguring
 Than the Son of God.

The American Tradition

True stories gathered by the Fund for the Republic and printed here to help them have some of the publicity they were denied by being refused television.

THE MAJOR AND THE MINORITY

Sammy Lee—Major Sammy Lee, M.D., Olympic Champion and world's foremost diver—was just home from a world tour as Ambassador of Good Will from the American people. Sammy has decided to settle down, to become part of a community, make a home for his children. The Lees had chosen a town in Orange County, California, a sunny, sweet-aired section of orange belt, as their future home.

But it wasn't quite that simple. Nothing personal, you understand, he was told by the two realtors he contacted. But business is business. They wouldn't sell to persons of Korean ancestry.

When the newspapers carried the story, it became quickly apparent that the vast majority of Orange County would be happy

and proud to have the Sammy Lees for neighbors. Sammy could have had thousands of homes in a dozen communities.

From the many offers, the Lees chose to buy a home in Anaheim. And the people of Anaheim were so pleased they decided to have a Welcome-to-Anaheim Party.

The Mayor was there, the United States Senator, the State Senator, the president of the Orange County Medical Association, the Congressman. And the people of Anaheim were there, hundreds of them, to tell the Lees they were glad to have them in their town.

The press was there, too, of course, and the next day the world knew that Anaheim and Orange County do not operate on the archaic and fallacious theory that bigotry is good business.

Sammy's reaction: "The people of Anaheim, like most Americans, are wonderful. And I'm a lucky guy. But what about all the members of minority racial groups who

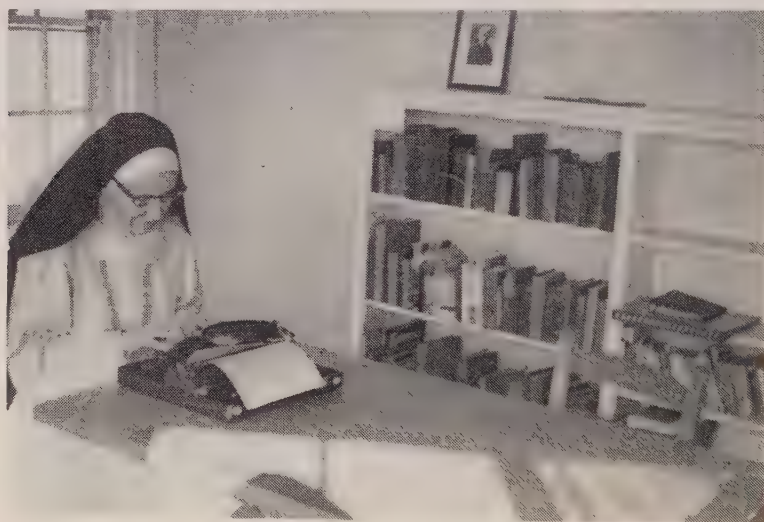
(Continued on page 124)

The Order of Saint Helena

Newburgh Notes

February's Big Snow arrived here on Saturday, the fifteenth, and practically cut us off from civilization for three days. The drifts were chest deep in parts of the driveway, and it was impossible to get through till someone kindly plowed us out late Monday night—it was far too deep for Alex to handle

have ears. Then his face lit up. "I know," he said, "it's like a big switchboard. There are lots of little lights, and whenever God sees one flashing He pokes the thing in and it listens!" (That's what is known as relating religion to the child's everyday life. May I say it's as adequate a concept of prayer as some-



with our little tractor. Fortunately, the electricity and telephone stayed on, so that the discomforts of being snowbound were considerably less than they might have been. The worst part was having to do without Mass—perhaps being used to Mass every day has us spoiled!

One of the Sisters came home from Sunday School recently with a story that bids fair to become history. She was discussing prayer with her third graders, and one of them commented, "I wonder how God can hear so many prayers? He must have an awful lot of ears!" On being pressed, he finally said, no, he guessed God didn't really

of us older folks have!) The same Sister, donning cloak and galoshes in the parish house one Sunday after class, was approached by a wide-eyed seven-year-old. "Are you *leaving*?" he asked incredulously. She said yes, she was going home. Complete amazement. "You mean you don't *live* here?"

Lent is always a busy time, but this year it seems to have been even more so than usual. The March calendar included several quiet days and a school of prayer here at the convent, and another quiet day in Goshen, N. Y. On March 5, Sister Mary Florence attended the annual meeting of the Advisory Council of the Conference on the Religious

er, and on the twelfth she spoke in Albany, N. Y., before beginning a children's mission and school of prayer in Lyndon, Kentucky, on the sixteenth. She spoke and showed the slides to the Guild of St. Helena in Philadelphia on the twenty-fourth. Sister Mary Michael and Sister Clare spoke in Hartford, N. J., on the twelfth, and at St. Peter's Church, Peekskill, N. Y., on the eighteenth; and on the twenty-fifth, Sister Josephine and Sister Elisabeth spoke to the Evening Guild of St. George's, Newburgh. Sister spoke and showed slides to the Women's Auxiliary area meeting at St. George's on the twenty-sixth.

The April schedule isn't quite so impressive yet, but one never knows what may happen. At present, it includes talks at Grace Church, Nutley, N. J., on the eighth; Vassar College on the eleventh; and Norwalk, Conn., on the twenty-fourth. Sister Clare will show the slides and give a retreat at Smith College during the weekend of the eighteenth; and we are hoping to have another college girls' retreat here the following weekend.

A blessed Easter to you all!

Versailles Notes

Margaret Hall students on the A list or near-A-list got a break on February 24th, when they were driven to Louisville to accept an invitation to meet Mrs. Broughton, Director of Admissions of Bryn Mawr College, and to have tea and trimmings afterward. They came back, all right, full of information about Bryn Mawr and Eastern women's colleges in general. Several of the girls have hopes of swelling the number of our alumnae who have gone to one or another of them.

The Study Habits Clinic has been continued by a weekly meeting of girls who find profit in checking and developing the techniques they learned at the first all-day session in early February. Mrs. Kemper, from Louisville, who, with her husband, plowed through the snow at five in the morning to be present at that first Clinic, plans to come every six weeks for a further conference with the girls. We've promised her forsythia at least the next time she comes.

The Sociology class sponsored the annual Vocational Conference on March 29th. The girls who attended it took a quiz covering their present interests and abilities, and thought about Vocation in its deeper sense, as a basis for their investigation of concrete possibilities. There were movies to illustrate a number of callings, and a panel of professional women in Versailles gave a picture of their jobs and of how the jobs fit in with personal and social experiences.

A group of fencers from Lexington came here to fence with Sister Mary Joseph's fencers on February 22nd. On March 9th we had the pleasure of listening to the annual Musical given by our musicians. We are blessed this year with a violinist, a flutist, and a recorder-ist, none of whom, unfortunately, performed on this occasion, but we did have singers and pianists.

Our ten-day Spring vacation included Mid-Lent and Passion Sundays. Holy Week is probably the most important week in our whole school year. As together we live through the mighty acts of our Redemption, we are welded into a unity which leaves its mark permanently on all of us, and gives to Margaret Hall girls a quality all their own.

Sister Rachel managed this year to concentrate in March nearly all of her jobs away from home. She was in Charleston, South Carolina, on March 1st, to give the opening meditation for the meeting of the Girls Division of the Episcopal Church School Association. On the 2nd she spoke to the young people's group at the Church of the Holy Communion, and on the 3rd, at the meeting of the Association of Headmistresses, she was a member of a panel on admission to college. She got home, via New York, on the 6th, and was off again ten days later to Orlando, Florida. There she spoke to a group of young married people the night of the 16th, and gave a Quiet Day at the Cathedral on the 17th. On the 18th she was at St. Andrew's School in Tennessee, where she spoke about Conference Week. The St. Andrew's Conference Week will not take place till next year, but they are beginning now to prepare for it.

The Order Of The Holy Cross

HOLY CROSS LIBERIAN MISSION

Bolahun's high school graduated Anthony Koikoi Zeze in 1954. He entered the University of Liberia and now writes his former teachers from the Goethe Institute, Arolsen, Germany, where he is a student in Philology. This is appropriate because he was so helpful in the translating of the Gospels into Loma.

Obviously the Republic of Liberia is not neglecting deep scholarship when it gives grants for such work.



St. Andrews, Tennessee



The Solemn High Mass of Easter is really appreciated as one of the most impressive events of the year.

The school reports its pleasure over having its wrestling team and Civil Air Patrol Squadron placed high.

LETTER FROM MOUNT CALVARY

dear Father Superior:

After a delightful visit to St. Andrews, and a few days with a friend of ours in Alameda, I came on out to the West Coast the first of January. Just before we reached Los Angeles, the dining car steward told me that Archbishop Carrington, of Quebec, had been a passenger also, but had alighted at El Paso. It would have been a pleasure to meet him, and I would have introduced myself had I known in time of his being on the train.

In Los Angeles I was met by Father Harold Hultgren, of Alhambra, one of our Priests Associate. Father Spenser was unable to come from Santa Barbara to meet me, and so had telephoned of my coming, with most gratifying results. That night Frs. Hultgren staged a real old-fashioned Southern fried chicken dinner, to which some of the neighboring clergy also were invited. Then the next morning Father and Mrs. Hultgren in their car drove me the ninety-five mile to Mt. Calvary. It was raining hard when we left Los Angeles, but as soon as we cleared Hollywood and the suburbs the sun burst forth in all its famed California vigor. The last part of the drive is on a wonderful road right along the shore of the Pacific, with the Channel Islands Anacapa and Santa Cruz in full view,—great rocky gems floating on a quiet sea.

Mount Calvary has lost none of its charm. On a lower projecting peak of the Santa Monica Mountains, but some 1500 feet above sea level, we mark the boundary betweenattlesnake Canyon to west and Sycamore Canyon to east. The monastery rejoices in having large picture windows, so that when sitting in the refectory, for instance, one seems to have nothing but the atmosphere behind him, so steep is the mountain on that side. And then, to south lie the ever changing ocean and the islands, while the higher peaks of the mountains to north make one hope that they will not some day decide to bury us a visit.

When I arrived Frs. Baldwin and Packard were off on some of their many preaching tours, though Fr. Baldwin has since come home, and Fr. Spencer in turn has gone for

three weeks preaching in and about Los Angeles. So we come and go. Those remaining in the house have the retreats to look after, and the religious life to maintain. So far from being a chore, we are only too happy to do what we can for the benefit of the churchmen west of the Rockies. Speaking of retreats, just this last week I had the privilege of conducting one for priests. Four of those attending came from the diocese of Olympia in the State of Washington, and they drove through fog, snow and freezing rain all Sunday night so as to get here for the first meditation on Monday evening. It is a journey of over 1,000 miles. This sort of thing is unusual, but the fact remains that literally hundreds of both clergy and laity come to us every year for their retreats, thus showing what a real need we are filling out here on the Pacific Coast.

We must not fail to mention the Holy Nativity Sisters. Their Retreat House is dedicated to St. Mary and is situated right behind the old Santa Barbara Mission Church, built about 1780 and still very much in use. The Sisters have a steady stream of women retreatants too. We are the chaplains of their work, and it is a privilege to help them so. Last Thursday night a group of us went down for their Holy Hour in the lovely chapel they have just built, and it was an experience not soon to be forgotten.

It is useless to try to describe the weather, for any such attempt would bring immediate letters calling us either liars or at least prone to exaggeration. One has to be here to catch the subtle lights and shadows of the joyous sunrise, or the unexpressable mystery of the twilight just before dark, when the lights of Carpentaria and the flashing beacons at sea tell us that another day has gone. Yes; we do have some rain, and some fog; and some high winds too. But I doubt whether there are many places in the nation where one can sit typing in February with the windows wide open, and the brilliant sun literally pouring itself into the room.

Please give my kind regards to all the brethren, and to our many friends and benefactors too.

✠ Robert E. Campbell, O.H.C.

West Park Notes

March and Lent caused almost everyone to do extra work outside.

Fr. Superior: Meeting of the Advisory Council on the Religious Life, N. Y. C.; Retreat for Brotherhood of St. Andrew, Tyrone, Penna.; Quiet Days, Sermons, and Schools of Prayer in Georgia.

Fr. Atkinson: Retreat, House of the Redeemer, N. Y. C.; Lenten Sermons at St. George's, Schnectady; preaching at St. Saviour's, Bar Harbor, Maine; Retreat, Barry House, Albany.

Fr. Hawkins: Preaching, St. Peter's, Westchester, N. Y.; Supply work, Holy Communion, Paterson, N. J.; Quiet Day for clergy, St. Martin's House, Bernardsville, N. J.; Confessions, Grace Church, Albany.

Fr. Harris: Sing Sing; Confessions, Albany and Kingston; Quiet Day for Clergy, Fair Haven, N. J.

Fr. Adams: Missions and other speaking, Albuquerque, N. M.; Wichita and Topeka, Kansas; Mission, St. Anne's, N. Y. C.

Fr. Terry: Mission, Milwaukee Cathedral; Quiet Day, Philadelphia Divinity School; School of Prayer, St. Matthew's, Woodhaven, L. I.

Br. Michael: Milwaukee Cathedral Mission; Spiritual Life Conference, St. John's, Yonkers; Sermon, St. Mary's, Sparta; Parish Lenten Conference, Calvary, Summit, N. J.; Retreat, West Park.

Br. Paul: Retreat, Diocesan Young People's Fellowship, Whitmarsh, Penna.; Address, St. Barnabas', Philadelphia; Sermon and Quiet Day, St. Michael's, Yeadon; Religious Life Address, St. Mark's, Teaneck, N. J.; Laymen's Union Quiet Day, Liberian Mission—Address and Sermon, all at the Good Shepherd, Rosemont, Penna.; Retreat, West Park.

Fr. Bessom: Several talks at an all-day series of devotions, St. Martin's, Lumberton, N. J.; Sermon and Quiet Day, St. John's, New Milford, Conn.; Retreat for Sisters, Peekskill, N. Y.

The Mother House had a retreat each weekend and a special one for the Hudson Convocation of Clergy.

Fr. Parker: is responding well to a long

period of tests and treatments in the new Stuyvesant Wing of St. Luke's Hospital, the great and good institution that has served us so well and so often.

April outside duties, as compiled from the appointment book in early March, suggest greater opportunity for our life in communion.

Fr. Superior: will attend a meeting of the Catholic Clerical Union in New York on the 8th; and will conduct a School of Prayer at the Church of the Redeemer, Orangeburg, S. C., from the 25th through the 28th.

Bishop Campbell: is expected back from California on the 18th.

Fr. Atkinson speaks for the leprosy work at Holy Trinity, Valley Stream on the 16th and goes to St. Margaret's, Emmaus, Penna. for a Youth Rally and other engagements 18th to 21st.

Fr. Hawkins goes to Albany for confessions on the 29th. His work as Guestmaster involving so many retreats, will keep him amply occupied.

Fr. Harris also will take confessions at Albany and serve at Sing Sing.

Fr. Bessom is scheduled for a School of Prayer at St. John's, Whitesboro, N. Y. on 19th to 22nd.

Holy Week services and preaching, including the Three Hours or not, are (as far as); *Fr. Superior*, Good Shepherd, Rosemont, Penna.; *Fr. Adams*, Good Shepherd, Newburgh and St. Helena's Convent; *Fr. Terry*, St. Paul's, Watertown, N. Y.

D.V. Deo Volente + Dirige Vestigia D.

(Continued from page 119)

aren't fortunate enough to be diving champions, whose unjust treatment doesn't make news?"

The Sammy Lee incident was unfortunate in its beginning, but it has provided an important piece of information for the free world: Only one minority group is unwelcome in Orange County, California—the small but unpleasant minority who believe a man's worth can be determined by examining his pedigree.

An Ordo of Worship and Intercession April - May --- 1958

- 6 *Wednesday* W Mass of Low Sunday gl preface of Easter till Ascension unless otherwise directed—for all victims of oppression
- 7 *Thursday* W as on April 16—for the conversion of the heathen
- 8 *Friday* W as on April 16—for the Reunion of Christendom
- 9 *Of St Mary* Simple W gl col 2) St Alphege BM pref BVM (Veneration —for the Order of St Helena
- 10 2nd Sunday after Easter Double W gl cr—for all missions and retreats
- 11 St Anselm BCD Double W gl cr—for the coming Lambeth Conference
- 12 *Tuesday* W Mass of Easter ii gl—for the coming General Convention
- 13 *St George* M Simple R gl—for the British Commonwealth
- 14 *Thursday* W as on April 22—for the Companions of the Order of the Holy Cross
- 15 St Mark Evangelist Double II Cl gl cr pref of of Apostles—for the Seminarists Associate
- 16 *Of St Mary* Simple W gl pref BVM (Veneration)—for the Community of St Mary
- 17 3rd Sunday after Easter Double W gl cr—for the Oblates of Mt Calvary
- 18 *St Paul of the Cross* C Simple W gl—for the Priests Associate
- 19 *Abbots of Cluny* CC Simple W gl—for the Religious Life
- 20 St Catherine of Siena V Double W gl—for the Society of St Stephen
- May 1 SS Philip and James App Double II Cl R gl cr pref of Apostles—for social justice
- 2 St Athanasius BCD Double W gl cr—for the Liberian Mission
- 3 Invention of the Holy Cross Double II Cl R gl cr pref of Passiontide—for the Order of the Holy Cross
- 4 4th Sunday after Easter Double W gl col 2) St Monica W cr—for the Order of St Anne
- 5 Conversion of St Augustine Double W gl—for the Confraternity of the Love of God
- 6 St John Before the Latin Gate Gr Double R gl cr pref of Apostles—for the Society of St John the Evangelist
- 7 St Stanislaus BM Double R gl—for the Polish National Catholic Church
- 8 *Thursday* W Mass of Easter iv—for the work of the United Nations
- 9 St Gregory Nazianzen BCD Double W gl cr—for the Confraternity of the Christian Life
- 10 *Of St Mary* Simple W gl pref BVM (Veneration)—for the Community of the Transfiguration
- 11 5th (Rogation) Sunday after Easter Double W gl cr—for rural Christian work
- 12 Rogation Monday W Mass of Rogation V—for agricultural missions
- 13 *Rogation Tuesday* W Mass of Rogation V—for all who minister to the sick
- 14 Vigil of Ascension W Mass a) of Vigil gl col 2) St Pachomius Ab 3) Rogation or b) after Rogation Procession of Rogation V col 2) Vigil 3) St Pachomius—for all in weakness and suffering
- 15 Ascension Day Double I Cl gl cr prop pref—in Thanksgiving for the Glory of Christ our Ascended King
- 16 Within the Octave W Mass of Ascension—for the Holy Cross Press and Periodicals

Note on the days indicated in italics ordinary Votive and Requiem Masses may be said or one or two collects added *ad lib* (if for the dead in penultimate place)

On the memorials marked Simple (except St Mary on Saturday) Mass may also be said of the weekday col 2) of the memorial

. . . Press Notes . . .

I thought this page was going to be blank this month, but thanks to the printer we can get this much in this issue. We did not get to move the Press Department to the new location during the month of February as anticipated. And just as the dead-line came for copy we were given the signal to move. The weather was not very agreeable but we managed to get the tractor and trailer through the muddy road in the new location and in two days had all of the cartons of materials and furniture in the new building. Then came the process of locating each item in the supply bins and that took some time. All the equipment of the building was not finished but enough of it was ready for us to start operating. Then I was called away because of deaths in my family, so that all of that week in March was past before we

could really "get going." This has meant a delay in filling and shipping orders and I hope that you all were not too inconvenienced by the delay. A strange thing happened which we had not anticipated—the orders for supplies were heavier during the first two weeks of March than for weeks previous.

The snow and rains seem to have stopped and we shall perhaps be able to get the new road started in a few days. After this new road and parking area are finished we shall have a very attractive place, even though it is quite a distance from the main house.

When you visit the Monastery you will enjoy taking the walk up to the new building and giving us the "once over."

More details in the next issue.



A Blessed Easter to all!